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EDUCATION AND MORAL DEVELOPMENT*

The development of moral character has been proclaimed by many philosophers and educators to be the ultimate and all-inclusive aim of education. Under the influence of Herbart particularly, character building became the central aim towards which the whole educative process was to be directed. Of late years there has been a reaction against the position of the Herbartians, and we are told that the moral aim is too subjective and that it is at best but a partial statement of the purpose of education. In its stead social efficiency has been set up by many as the goal of educational endeavor. Others, for whom this aim also appears too narrow, maintain that the whole purpose of education is to secure adjustment to life in all its aspects. It is to be noted, however, that neither of these broader statements of the aim of education intends to exclude moral development from its scope. Some, indeed, contend that the terms *moral* and *social* are synonymous and that social efficiency ultimately means the same thing as moral efficiency. The individual to be an efficient member of society must be of worthy moral character. The upholders of adjustment aim to make morality one of the specific objectives of education, as conformity to the dictates of the moral law is one of the most important aspects of adjustment to human life. That Catholic education stresses the development of moral character as one of the major objectives in the training of youth is known to all. It is therefore apparent that character development or moral training is considered one of the principal functions in every system of education, at least among Christian peoples. Whatever differences exist have to do with the place that is to be given to morality in the scheme of

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education and the methods by which moral character is to be achieved.

Before proceeding to the discussion of these two points, it may be well to state what is understood by morality. Morality has been defined as "human conduct in so far as it is freely subordinated to the ideal of what is right and fitting."¹ This definition will probably be accepted by the majority as it stands, but a further question will arise in determining the ideal of what is right and fitting. Some would make social approval the standard of morality. What is socially proper is good moral conduct; what is socially taboo is bad moral conduct. Others, recognizing the fact that society sometimes approves, or at least tolerates, conduct that is doubtfully good, would substitute social welfare for social approval as the standard of reference. According to this ideal, "good moral conduct is that which increases the total sum of human welfare. Bad moral conduct is that which increases the total sum of human woe."²

That the welfare of the social group is a partial criterion of morality, no one will deny. Man is by nature a social being and is so constituted that he needs the cooperation of his fellows for the attainment of certain ends. This participation in the life of the group, whether it be large or small, the family or the state, imposes certain obligations upon him in the matter of conduct; and the extent to which he complies with these obligations, which always imply a denial of self, is a test of his fitness for membership in the group. Thus human society expects a man to be self-supporting, to interfere as little as possible with the welfare of others, and to contribute to the advancement and progress of the race.³ It demands that he refrain from any act that may directly or indirectly be the cause of human misery and expects him even at the cost of sacrifice to himself to do something positive for the betterment of the race.

What is the attitude of the Catholic Church towards this concept of morality? It may be said that she looks upon it as incomplete in so far as she insists that man, in addition to his

¹ Joyce, G. H., *Catholic Encyclopedia*, Vol. X, p. 559.

² Bobbitt, Franklin, "The Curriculum," p. 165.

³ Bagley, W. C., "The Educative Process," p. 62, seq.

duties to society, has certain obligations towards God also. Let it be understood that this does not imply a denial of the rights of society. On the contrary, the Catholic concept of morality, which is founded upon the teaching of Christ, clearly recognizes the obligations of the individual to his fellow man. It puts before them, however, man's duties towards God and further implies that his social obligations can be properly fulfilled only when they are coordinated with and made subservient to these higher duties. In a word, the Catholic concept of morality is the twofold commandment of Christ, love of God and love of neighbor. These two commandments govern the whole conduct of man and they are so related that, as St. John so clearly teaches, it is impossible for him to obey one while neglecting the other. The ideal of "what is right and fitting" is, therefore, conformity to the will of God and obedience to His law as made known to us through the teaching of Christ, His Son.

In accordance with this view of man's duty, morality must be given preference over all other educational aims. It need not be proposed as the all-inclusive aim of education, as it is difficult to include under it some unquestionably desirable forms of adjustment that the educative process should endeavor to realize; but, on the other hand, it must not be relegated to a position of inferiority to other aims. Much less may it be completely ignored as lying outside the function of the school. Whether we define education as life or as preparation for living, morality must be the principal objective of the educator. Christ, the great Teacher of mankind, came that we might have life and have it more abundantly, and no education can fit for life in time or eternity that does not conform to the principles laid down by Him. "He that hath the Son hath life. He that hath not the Son, hath not life."⁴

This concept of morality, moreover, indicates the method by which Christian character is to be attained. It is because of the intimate relation which the Son of God Himself has declared to exist between the two great commandments of the Law that Catholic educators have always insisted upon the necessity of religious training in the development of moral character. Even outside the Church it is generally admitted that the attempt to teach morality without religion has been a failure and there is

⁴I John v, 12.

a growing sentiment in favor of introducing some kind of religious instruction into our schools so as to provide an efficient sanction for the observance of the moral law. Thus the stand taken by the Church twenty centuries ago and maintained in the face of long-continued and bitter opposition is being more and more recognized as the only logical attitude on the question of moral training. "Religion is the taproot of morality."^{*} Neglect this root and the flower of morality must of necessity wither and die.

What, then, does Catholic education aim at in the development of character? It aims to give the child and the youth a clear understanding of his obligations towards God and towards society. It aims to show him that the love of God, the first commandment of the Law, imposes certain duties towards his Creator which he cannot neglect; and that the second commandment, love of his neighbor, promulgated by the same divine authority, binds him in conscience to the omission of any act that might injure his fellow man and to the performance of many tasks that are necessary to the welfare of the race. Above all, it aims to make him realize that in serving his fellow man he is serving God; in meeting his obligations to society, whether it be the family, the school, the nation or the race, he is performing a duty imposed upon him by the will of God; in obeying lawfully constituted authority he is obeying the command of God. In short, Catholic education aims to build up the moral character of each individual "unto a perfect man, unto the measure of the age of the fulness of Christ."^{**}

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^{*} Bobbitt, Franklin, *opus cit.*, p. 166.

^{**} Eph. iv, 13.

CATHOLIC OPPORTUNITIES IN EDUCATIONAL RESEARCH

The observance of Education Week affords an opportunity of reviewing within limited scope the position, the accomplishments, and the needs in some phases of education. In view of the great influence which educational psychology has had upon education as a whole, it should prove at least enlightening and perhaps stimulating to recount briefly the relation which it holds to Catholic education in theory and in practice.

Within the past few years education has been profoundly modified by the advent of new methods of research and the results that have accrued from their application to problems of long standing. Borrowing from the related fields of psychology and statistics, a science of experimental education has been formulated. In a manner analogous to that of the natural sciences, attempts have been made to make such comparisons and measurements as are necessary for the solution of the problems that confront us. While such methods cannot aspire to the accuracy of mathematical theorems, they have shed new light on many problems. The results secured have had most far reaching effects. Educational dogmas based on fads and fancies, prejudices and unconfirmed opinions have given way to a more exact determination of our methods and procedures. Evidence is demanded for every position maintained and every change effected, and that evidence must rest securely on facts experimentally determined. Educators have assumed a more critical attitude towards their subject, and there is a widespread consciousness of the necessity of scientific methods. It is not surprising, therefore, that revolutionary changes should follow the employment of such methods and the results that they have contributed. A challenge is thus issued to our practices, and those that cannot satisfy our criteria must necessarily give way to others. Measurement in education thus opens an approach to many questions hitherto closed to exact investigation.

Experimental education has accepted a wide field as its subject matter of study and investigation. Methods of teaching vary greatly, and the criterion of their validity is their contribution to a measurable result. Every item in the curriculum must have

a justification for its existence outside of fervent hopes of its value as a vague and unspecified mental discipline. The organization of classes must be such as will promote those purposes for which education exists. There is scarcely a school procedure or an item of content that does not rest at some point upon evidence that has been secured by experimental means. The value of different texts is amenable to comparative estimations of a more exact type than is possible by fallible opinions that are so frequently contradictory. The capacities and abilities of children may be studied in order that education may be adapted to their needs and abilities instead of endeavoring to mould the child to a type. The needs and disabilities of pupils may be investigated in order that teaching will be directed to their requirements. The learning process can be analyzed to give the teacher that insight that is indispensable to effective instruction. Experimental education thus becomes the corner-stone of educational practice and theory. Remove the results that have been gleaned from its application and educational progress will become virtually impossible.

Catholic education involves a curriculum, an organization and methods of teaching just as does all education. Our procedures must be validated in order that they may be constantly improved as new facts are discovered. The content of the curriculum must be analyzed and weighed in order that we may retain that which contributes most to the attainment of our aims. The results of the work must be evaluated so that causes of success and of failure may be identified. If we are to avoid mistakes and make such revisions as may be necessary, we require information and scientific methods. Experience that is supplemented and checked must be the guide for the future.

Every Catholic school is vitally affected by the newer methods and the results yielded by them. But we have played no part in their utilization nor contributed anything to the facts that are shaping our procedures. For information and guidance we depend on external sources. We possess a philosophy of education that influences and permeates our entire educational system, but we are lamentably deficient in a psychology of education and in a background of experience in harmony with that philosophy. There are certain notable differences in our educational

principles that necessitate the invention or discovery of those practices and that content that will be most effective in the furtherance of our objectives. Scientific education dictates what shall be taught and how it will be taught, but we have contributed nothing to the development of that body of knowledge and principles. We have followed passively the example of other systems and adopted practices that are frequently in conflict with our principles. Efforts are made to adjust our schools to these dictates when the fundamental fact is lost sight of that we must formulate our own curriculum and our own methods.

Our problems are unique in many respects. We require our own organization to make provision for differences in capacity and the solution of this problem will follow only when it is subjected to that careful investigation that it presumes. [Our elementary schools require textbooks that will at once conform to our educational philosophy and to the standards of present-day education.] The identification of the subject matter that will contribute most to our purposes of education has been completely neglected. The texts used throughout our schools should be constructed with the care that will justify their employment and render unnecessary recourse to books that are but poorly adapted to our requirements. We have been content with the intolerable position of using thinly disguised public school books while proclaiming the unique character of our education. From first to last and in all particulars our educational system should be commensurate with the dignity and importance that education possesses in our religion but unless we erect our own foundations, devise our own methods and procedures, our practices will continue to be contradictions of our principles.

We jealously guard our constitutional liberties in regard to education. Every encroachment is met with organized and successful opposition. While thus guarding our position with respect to legislative enactments, we are blind to those more insidious tendencies and movements that undermine our tenets. We assail their philosophy and reject its applications to our problems while at the same time we accept their dictation in the more tangible problems of education. Inconsistency thus characterizes our work. Our education is Catholicized but it is not Catholic.

While we are concerned with the opposition that has been raised to the existence of our schools on legal grounds, we must devote some attention to internal conditions and the effectiveness with which we are attaining our purposes. Mediocrity within our schools is a far more vital challenge than any we have so far encountered. We know very little regarding our successes and our failures and still less about the causes of success and of failure. There is practically no trustworthy evidence on the comparative efficiency of our schools and of public schools in that common function of preparation for life. A school survey is virtually unheard of, in fact, one carried out during the past year was the first attempt to take stock of our position. A policy of *laissez-faire* and of what-was-good-enough-years-ago-is-good-enough-now represents stagnation, and yet such an attitude is only too frequently encountered.

The first essential in overcoming our deficiencies is the development of a realization of what determines the direction that education will take. It is necessary to perceive that experimental research is dictating our content and our methods. For an attitude of passive acceptance we must substitute one of active investigation to ascertain the answers to our problems. It must be realized that those determinants of educational policy are being formulated without our participation and that to gain our rightful position and to engender respect for our schools we must enter a field that we have neglected. We need a little less complacency, a little less rhetoric and a great deal more activity that is properly directed and not merely imitation.

The opportunities that are thus available in the field of experimental education and in educational psychology are tremendous in their proportions. Students of this branch of education are in a position to make a contribution to Catholic education that is eagerly awaited and that will have a widespread and penetrating influence. Our efforts demand direction and coordination.

Research in this work as in all branches requires trained investigators. Our higher institutions of education must give this training as a fundamental requisite to our participation. Students must be prepared for this field just as they are prepared in other subjects and in other branches of education. Coordination must be developed to conserve energy and to secure the

maximum of practical results. Cooperation between several institutions is the key to the solution of certain problems that are impossible for one alone to attempt. There must be means for the dissemination of information in order that progress may be extended through the results that are obtained. There must be a closer connection established between our schools and our higher institutions in order that educational inspiration may come from those sources that we can trust and that security may be developed out of solidarity.

While our past accomplishments and our present position in educational research can cause but little satisfaction, the realization of our limitations should impel us to initiate provisions for the future. The opportunities that await us are so transcending in their implications that if we are to survive as an agency of education we must face our problems and seek our own solutions. It is only in this way that we can ever hope to develop an education that is really Catholic.

T. G. FORAN.

THE CONSTITUTION AND THE FREEDOM OF EDUCATION

"Mr. Madison and Mr. Pinkney then moved to insert in the list of powers vested in Congress a power 'to establish an University, in which no preference or distinctions should be allowed on account of religion.'

"Mr. Wilson supported the motion.

"Mr. Gouveneur Morris: It is not necessary. The exclusive power at the seat of Government will reach the object.

"On the question: Pennsylvania, Virginia, North Carolina, South Carolina, Aye, 4. New Hampshire, Massachusetts, New Jersey, Delaware, Maryland, Georgia, No, 6. Connecticut divided."

This brief passage, taken from Madison's Notes of Debates of the Constitutional Convention, marks the single reference to be found in the deliberations of that body to the subject of education. This silence cannot be explained on the ground that education had then been conceded to be purely a state function. Eight of the thirteen constitutions of the original states made no mention of the subject. The fact that only five states felt any responsibility for the training of their children would, in the absence of other considerations, have made more imperative the necessity of holding this subject a matter of national concern, particularly since the framers were not themselves untutored. Over half of the latter were college bred, many trained in the schools of England, some "eloquent as Cicero himself." Among the others was Washington the Magnificent, whose rules of conduct had been dictated by the Jesuit Perin, and who was so interested in the subject of higher education as to devise and leave a plan for a national university—Washington, whose record of patriotic unselfishness and honesty at least can never be tarnished by the insinuations of the sex-school of novelists nor belittled by the "sneer" method of historians. And among the unschooled delegates, also, was Franklin, the voluntary exile from Massachusetts, who some years before, with a loaf of bread under his arm, walked up Market Street, Philadelphia, to a fame then unforeseen, but whose works were now known at home and abroad, and whose interest in scientific investigation had resulted in some crude experiments in the field of physics.

Nor could the subject of education seem irrelevant and imma-

terial to the Fathers because of the absence of schools in the country. Universal and liberal education, it is true, while the product of American democracy, was not of early origin. The idea was not to be found among the planters of Virginia where Berkeley, the royal governor, thanked God that there were no free schools nor a printing press to bring disobedience and heresy, and hoped another century would witness no such causes of evil in the colony. Nor did the notion come over in the *Mayflower* which, judging from the number of descendants of its passengers and the quantity of furniture said to have been transported therein, must already have been overcrowded. The "Saints" of Massachusetts had then no thought of conferring upon the "sinners" the blessings of a democracy which had no warrant in Scripture. Yet the first definite declaration in support of the principle of the responsibility of the commonwealth for furnishing educational opportunities is to be found in the Acts of the General Court of the Massachusetts Bay Colony for 1642. In general, the early settlers were too absorbed in the process of subduing the wilderness, thus shortening the starvation period, to have any clear or definite plan of education. But schools were established and colleges did exist before the call to Philadelphia, yet these, unsystematized and undeveloped as they were, received no serious consideration by scholars and thinkers in fashioning a nation's charter whose objects were to "promote the general welfare" and "secure the blessings of liberty."

"Our forefathers," said Lincoln in his matchless Gettysburg address, "brought upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." Here, in this dedication of the nation to equality and the exercise of the natural rights, do we find the prime reason why the Constitution, begotten out of a past distinctly fearful of majority rule, is purposely silent on the subject of education. The national concept of education was to keep it free of organized government, to regard it as a matter of local or individual concern. This freedom was more specifically guaranteed by the bill of rights or the first ten amendments which were demanded by the states as a condition of the Constitution's adoption. The earliest form of education in the colonies which were to become the United States was under church control. The single aim of the colleges was training for the ministry. Education and religion

were to a great extent synonymous. By the very first line of the first amendment which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," education was made free to go its own way, either stripped of its religious garb or protected thereby. The Constitution having thus settled the attitude that should be held in the business of schooling the young, the new nation, busy with the immediate need of founding and funding its political existence, left to the state, or to religious organizations, or to individuals the responsibility of erecting and maintaining schools. The proposal of President Jefferson in 1806, for the adoption of an amendment to use the Treasury's surplus for the purpose of "public education" and the establishment of a national university, was not favorably received. Resolutions of similar purpose failed in 1817, when President Monroe suggested placing in Congress the right "to institute seminaries of learning," and in 1825.

The educational *authority* of the national government has long been a subject of argument in which it seems to be agreed that undertakings of such origin must arise from the "general welfare" clause, and must be only those outside the power and capacity of the states, of local authority, or of private individuals. But with this phase of the subject this paper has nothing to do. Nor is it concerned with the kindred discussion of the aids which the national government has given to educational activities, most of which, greatly increased since 1860, have been incidental to administration. In none of these, however, whether it be the establishment of service schools at West Point and Annapolis, the organization of the Smithsonian Institution, the grant of lands for educational purposes, the erection of the naval observatory and the promotion of scientific research in other fields, or the creation of a bureau of education, do we find any departure from the principles involved in the constitutional guarantee of freedom.

As the nation grew in material wealth and broadening influence, educational outlook and purpose gained in volume and force. If the people were to rule wisely they must be wise, hence means of education must be placed at the disposal of those who, as citizens and voters, constitute the sovereigns of a republic. Democracy increased with the "winning of the West," and here

educational freedom found ready soil. The federal government, renewing the spirit of the Northwest Ordinance of 1787 which set apart "section 16 of every township" for the maintenance of public schools, continued to give of its rich heritage, the public domain, for the diffusion of knowledge. While the older states made little or no provision in their constitutions for education, the newer states set an example which was soon copied in the East, where constitutional changes were eventually made for the support of state school systems.

When this system of public education began its advance over the country, it soon came in conflict with schools of differing aims; public schools financed by town or township, private schools conducted for personal or corporate gain, and, by far the greater number, schools under religious control. The first were easily absorbed by the new system, since the burden of expense was theoretically at least shifted to the state. The second could not hope to receive pay for something which was offered free of cost and these, when they met no especial need beyond the public school curriculum, also disappeared. But the religious schools continued to function, and the questions arising from this contact of the two systems, whether from attempted assimilation or from legislative action, have frequently, though unsuccessfully, challenged the freedom of education.

During the period of transition, little hesitancy was offered by the Protestant schools in accepting the new régime, since it was frequently arranged to continue the same religious instruction after the change as before. But there were very few communities at that time in which our Catholics were numerically strong enough to control the religious teaching in case their schools were transferred to public authority. The Catholic parochial schools, therefore, were maintained unaided by the state, save in some instances in which they shared, with other denominations, a subsidy from the public fund for secular teaching.

Opposition to religious instruction of any kind in schools supported by the state, voiced at first by the anti-religious and non-religious elements, became more intense as differences in religion grew more pronounced and an increasing immigration brought new problems. Especially was the anti-Catholic sentiment, then represented by the Native American party, bitter in its denunciation of the Church's school system and unceasing in its efforts

to have state compensation withheld from Catholic teachers. Problems connected with the conduct of the Civil War and the ensuing period of Reconstruction kept the controversy in the background for many years. Its reappearance came in 1876 in the form of a proposed amendment to the Constitution, suggested by President Grant and submitted by Mr. Blaine, whose destiny was later to be much influenced by certain "Three R's." In its final form this resolution denied the use of any public property or revenue for the support of any religious or anti-religious sect or denomination, and forbade the teaching of any creed or religious tenets in any school supported by public funds. It did not, however, forbid the reading of the Bible in any school or institution. Although this amendment failed in Congress for lack of a two-thirds vote, public opinion for a school system free from sectarian control had already found expression in constitutional enactments by many states, and forced later states seeking admission into the Union to make such provisions.

Another problem which tested the Constitution in its implication of free and equal rights of education arose in connection with the emancipation of the slaves. The congressional plan of reconstruction, which viewed the South as conquered territory, did not omit efforts, made in 1865, 1867, 1871, and 1874, to adopt amendments which would compel the states to provide schools for "*all the children*," or, in case any state failed in this duty, would empower Congress to enforce the requirement at the expense of such state. Throughout this period, not a single word was added to the Constitution which would have restricted freedom and independence in matters educational. Interpretation of the Fourteenth Amendment would seem to offer ways of undermining this principle, but in the cases that have arisen the courts have held that the separate education of the two races is not prohibited by the amendment, as long as equal provisions for both are made.

In the present treatment, which is designed to be historical and not legal, there is no room for discussion of the evolution of the doctrine of educational freedom as enunciated by judicial opinion. If the courts have maintained the freedom of education by recognizing the principle of separation of Church and State as applied to the public school system to be in accord with the letter and spirit of the Constitution, they have likewise sustained that free-

dom in dealing with attempts to control education in private schools. The "Modern Language" acts, which forbade the teaching of any other than the English language to a pupil who had not passed the eighth grade, were condemned as an unwarranted interference with the constitutional guarantee of liberty. The same principle was applied to the Oregon school law, the manifest purpose of which was not to aid education but to restrict the freedom of instruction. Many recent attempts have been made by Congress to enact legislation which, if successful, might have endangered this freedom, but the Supreme Court thus far has steadfastly held as unconstitutional all laws which have threatened this blessed liberty.

LEO FRANCIS STOCK.

THE FUNCTION OF LITERATURE IN THE DEVELOPMENT OF CHARACTER

The function of literature is twofold. In the first place, it serves the writer as a medium of expression. It enables him to put on permanent record his thoughts, feelings, impressions, opinions, judgments, suggestions, from the doing of which he may be legitimately supposed to derive a certain amount of satisfaction. In the next place, it affords—or should afford—to the reader something of interest, entertainment, and pleasure. If it is properly approached and appreciated, it may also confer on him, by way of gift, that intangible, indefinable thing which, for want of a better name, we call culture. Further, it may supply the reader with information or instruction, or teach him a lesson in morals, manners, conduct, thrift, and what not. In literature, however, in the correct connotation of the term, and certainly in profane, as distinct from sacred, literature, information, instruction, teaching are incidental and secondary. From the reader's point of view, which, apart from the writer's, is the one that we are concerned with here and now, the main function of literature, in its proper acceptation, is to give pleasure. Hence it is mere waste of time to look for a moral in every piece of literature. There are writings which, from their very nature, have no lesson to impart. There is therefore nothing more ridiculous than the attempt made by some classes of teachers to force their pupils to see a moral in everything they read. Sometimes they are simply asking the impossible. For example, it was easy and all very well for Samuel Johnson to say of Charles XII of Sweden that

He left the name, at which the world grew pale,
To point a moral, or adorn a tale;

but when Byron comes to weave a glorious story of adventure around the same monarch, it would be difficult for anyone to find the moral of "Mazeppa." The only one that I can see is that a good way to bore a man is to tell him a detailed story of your own exploits. You will remember that, when Mazeppa had finished his narrative and looked at the king to see what impres-

sion he had made, Byron ends the poem by cynically informing us that

The King had been an hour asleep.

And what moral are we to deduce from one of the supreme poems of all time, Shelley's "Ode to the West Wind," or from his "Skylark," or from Keats's "Nightingale"? Again, Milton in "Paradise Lost" set out, with high intent, to "justify the ways of God to men"—a thing it was quite unnecessary for him to do—but has he done it? Of course not, for he engages our sympathies on the wrong side, on the side of Lucifer. It is perhaps easy enough to derive a lesson from "Macbeth," but what does "Hamlet" teach? Is it that to seek revenge is justifiable, that indecision in the pursuit of it is to be condemned, and that it is a dangerous thing to yourself to hesitate about slaying your enemy when you have the chance? We may possibly learn from "Othello" that miscegenation, mismating, is to be abhorred, but, if it be added that the play warns us also against jealousy, I object that that is a futile endeavor, for you cannot change human nature, and as long as men are men and women are women, jealousy will cause domestic tragedies of one kind or another, and to the jealous trifles light as air will still be confirmation strong as proofs of holy writ. What does "King Lear," a powerful but terrible tragedy, in which most of the good characters as well as the bad ones perish, teach us? The principal lesson that I see in it is that it is the height of folly for a man—for a layman, anyhow—to part with all his possessions during his lifetime.

But if to give a moral, to teach, to preach, is not the proper function of literature, it often does do all these things, not, indeed, *ex professo*, but on the side, as it were, and in disguise. From the "Iliad," while we follow the story from point to point with unabated, sometimes with breathless, interest, we learn the folly of anger and sulkiness, the praise earned by manly courage, the efficacy of prayer and sacrifice, the meaning and implications of friendship, the value of wisdom, the respect and reverence that should be paid to old age, the sacredness of the marriage tie and the dire punishment that follows the violation of marriage vows, the devotion due from parents to children and from children to parents. From the "Odyssey" we learn the love of home and

country and the inspiration and force of patriotism; from the "Aeneid" we learn the necessity and the method of cultivating many ordinary natural virtues. And the man or woman who cannot draw numbers of salutary lessons from Dante's "Divina Commedia" is, indeed, to be pitied. I might also, I think, without irreverence, instance the Bible, for not only is it the inspired word of God, but it is also in several places magnificent literature and in not a few the very quintessence of poetry. The influence exercised by that Book for centuries, in the inculcation of duty and therefore in the formation of character, first, on the Jewish race and secondly, under the new dispensation, on every sect of Christians in all parts of the world, is simply impossible to estimate. Then, again, there is the hymnology of the various churches. In whatever language couched, these hymns, while they teach us many truths and enable us to sing the divine praises and to make multiform petitions, do assuredly—many of them, at least—give us pleasure by their music, their cadence, their rhythm, the just proportion of their words and phrases, and their general artistic excellence. To take an example, however, that will perhaps be more within the range of the reading of the younger portion of this audience—I say "younger" advisedly: I do not say "immature," for in this advanced age there is no one any longer who is immature—see how in the exciting story of "Horatius," as sung by Macaulay, our interest is engrossed in the thrilling narrative of the deeds of prowess wrought by the hero, and their reward, and yet how deftly, if incidentally, the author puts into the mouth of Horatius, and through him instills into the mind of the reader, the exalted sentiment that death is preferable to dishonor. He expresses it in such a way, mostly in good old Anglo-Saxon monosyllables, that it must make an appeal to all alike, gentle and simple, lettered and unlettered. Horatius, the captain of the gate, undertaking with two others the seemingly impossible task of defending the narrow way that leads to the bridge across the Tiber against 90,000 foemen, for the foot are fourscore thousand and the horse are thousands ten, says to the Consul and the City Fathers:

To every man upon this earth
Death cometh soon or late.
And how can man die better

Than facing fearful odds,
 For the ashes of his fathers,
 And the temples of his gods;

 And for the tender mother
 Who dandled him to rest;
 And for the wife who nurses
 His baby at her breast;
 And for the holy virgins,
 Who feed the eternal flame,
 To save them from false Sextus,
 That wrought the deed of shame?

Sir Philip Sidney, in his "Defense of Poesie," expresses so pithily and so quaintly how literature exercises this indirect function that I hope I may be pardoned for quoting from him the following passage:

Now therein of all sciences—I speak still of human, and according to the human conceit—is our poet the monarch. For he doth not only show the way, but giveth so sweet a prospect into the way as will entice any man to enter into it. Nay, he doth, as if your journey should lie through a fair vineyard, at the very first give you a cluster of grapes, that full of that taste you may long to pass further. He beginneth not with obscure definitions, which must blur the margent with interpretations, and load the memory with doubtfulness. But he cometh to you with words set in delightful proportion, either accompanied with, or prepared for, the well-enchanted skill of music; and with a tale, forsooth, he cometh unto you, with a tale which holdeth children from play, and old men from the chimney-corner, and, pretending no more, doth intend the winning of the mind from wickedness to virtue; even as the child is often brought to take most wholesome things, by hiding them in such other as have a pleasant taste—which, if one should begin to tell them the nature of the aloes or rhubarb they should receive, would sooner take their physic at their ears than at their mouth. So is it in men, most of which are childish in the best things, till they be cradled in their graves—glad they will be to hear the tales of Hercules, Achilles, Cyrus, Aeneas; and, hearing them, must needs hear the right description of wisdom, valor, and justice; which, if they had been barely, that is to say philosophically, set out, they would swear they be brought to school again.

Apart from the assurance given by so eminent an authority as Sidney, my own experience—in my own case and in the case of

thousands of students who have passed through my hands—convinces me that literature will unquestionably render service in the development of character. It fires and expands the imagination. It is potent in the four great domains of feeling, knowing, willing, doing. Acts become habits and habits become character, and literature will inspire the acts and confirm the habits. It enforces loyalty, reverence, honesty, courtesy, consideration for others, decision and perseverance. In literature the reader finds some at least of the beauty for which the human heart yearns, and with it the ideal for imitation. What Aristotle calls *mimesis*, or imitation, is natural to man, and if literature is conceived in the proper spirit, it will condemn evil and will move readers to emulation of the good qualities displayed by the characters that figure in it. It is true also that most minds instinctively shrink from what is selfish or vulgar or base, but not all, and in some works, otherwise of a high order, there is a condonation of evil, or even a justification, if not a glorification, of evil, and these are powerful factors in further debasing minds that are already inclined to base things, and they may corrupt even those that are naturally inclined to noble things, and everyone knows the truth of the maxim, *corruptio optimi pessima*. No pains should therefore be spared to keep from young people, whose characters are still undergoing the process of formation, any reading matter that would tend to conjure up impure or dishonorable imaginations and thereby contaminate the mind and corrupt the heart. The long, never-ending chain of harm that has been sometimes constructed by the reading of even one obscene passage by one boy or girl is enough to make the boldest blench.

While the obvious inference is that great care should be exercised in the selection of books to be read, there is, fortunately, so much sound literature, that is at the same time interesting and delightful, that it seems a pity to waste time on any other. Young people, who have so many other interests, should never forget that a rightly cultivated habit of reading is of inestimable value, and will in later life prove to be a positive boon and blessing. They should remember that the saying, that a man is never lonely when he has his books, is true only when he loves his books and is content to spend his time in their society. And that he may love them long and well he must begin to love them

young. There are not many counter-attractions—speaking now of purely human aids—more potent against the lure of the speak-easy, the low dance hall, the gambling club, or the vice resort than a nice taste in reading. And in later years, when the more violent delights begin to pall, there is no standby more efficacious against boredom and ennui than an interesting book. Give me Homer or Horace, or Kalidasa or Babhavuti; give me Chaucer or Shakespeare; give me Waverley or Henry Esmond or Bleak House; let me scale the heights or descend to the depths with Dante; let me walk the path perilous with Christian; let me laugh with Molière or Goldsmith or Sheridan, or weep with Marlowe or Goethe or Schiller, or sing with Campion or Herrick or Moore; let me see "Glorious John" scarify Shaftesbury or Shadwell, or Pope with skilful lancet lay bare the foibles of Atticus or Sporus or Sappho; or show me Cuchullain fighting chivalrously at the ford or Arthur resplendent in his armor with drops of onset on his brow—and for the time being I shuffle off the coil of care, I get rid of all the woes and worries, of all the trials and tribulations, of the world, and I live in a purer air, a rarer atmosphere, an enchanted land, that is surely, as I hope, a foretaste of Paradise to come.

By all means let your student cultivate a taste for reading.

P. J. LENNOX.

NEWMAN'S IDEA OF AN EDUCATED MAN

This may be studied most conveniently in *The Idea of a University*, in those discourses wherein he treated *ex professo* the topic of University Education; and from this work all but one of my quotations will be made. Doubtless one could round out the treatment by referring to such of his writings as the *Oxford University Sermons* and *A Grammar of Assent*; but the time allotted is not sufficient for a study so extended.

Newman was interested in what would now be called Higher Education, i. e., the education imparted in universities and in schools preparatory to universities; being concerned little, if at all, with the education of persons who cannot afford attendance at higher schools, he makes only casual reference thereto. This restricted view does not indicate indifference or contempt, but proceeded from his own experience and temperament. The product of a private school (perhaps the best in England at the time) and of Oxford, he spoke of what he knew and defended what he loved. Moreover, he recognized the patent fact that education in any complete sense can be only for the few and that the benefit it confers on the community at large must come through those few as leaders rather than be conferred directly by opening higher schools to persons not capable of fully profiting by them. Hence the teacher whose work lies among those classes who have to earn their bread need not seek counsel from Newman since the training of such was not in his line.

In *The Idea of a University* Newman drew some sharp distinctions, such as those between education on the one hand and professional training, character formation, religious discipline, etc., on the other. But he occasionally failed to observe his own distinctions, with the result that the word "education" was sometimes employed by him if not to include these other elements at least to suggest them as, to use a theological phrase, pertaining to the integrity of Education. One identification, however, he never made and was never in the most remote danger of making: He never applied the sacred word "Education" to those systems of training a man for mechanical or commercial pursuits which so frequently usurp the term today. Here again he was not influenced by snobbery or contempt; rather, as we shall see toward the end of this paper, he recognized that such pursuits

are honorable in themselves and may within limits he even made part of the university curriculum. But he knew where to stop. He envisages a school of engineering in the university, since that study can be of great value as a mental discipline; but a school of business or a college of commerce was quite beyond his purview.

To him Education, in the most strictly limited sense, was applicable to that mental discipline only which has for its object and its tendency the broadening of the intellectual powers themselves, without regard to any ulterior advantage that may in consequence follow. "I consider," he writes, "that I am chargeable with no paradox, when I speak of a Knowledge which is its own end, when I call it liberal knowledge, or a gentleman's knowledge, when I educate for it, and make it the scope of a University. And still less am I incurring such a charge, when I make this acquisition consist, not in Knowledge in a vague and ordinary sense, but in that Knowledge which I have especially called Philosophy or, in an extended sense of the word, Science; for whatever claims Knowledge has to be considered as a good, these it has in a higher degree when it is viewed not vaguely, not popularly, but precisely and transcendently as Philosophy." His favorite comparison was with bodily health. He pointed out that as it is altogether reasonable and sane to aim at health simply for the sake of health, even though no other particular benefit be sought in its train, so one is justified in pursuing Knowledge (i. e., Education) for its own sake, because it is *in se* desirable. And to such pursuit he applied the adjective Liberal. "Here are two methods of Education; the end of the one is to be philosophical, of the other to be mechanical; the one rises towards general ideas, the other is exhausted on what is particular and external. . . . Knowledge, in proportion as it tends more and more to be particular, ceases to be Knowledge."

The means advocated by Newman for imparting this training were strictly traditional: The Classics, Mathematics, the Natural Sciences, History and Philosophy, especially Metaphysics and Logic. In fact, he does not really go to the trouble of advocating these studies but rather he assumes that they are the means of Education. The more recent practice, which was in his day beginning to be discernible, of suffering a boy to pass through a school with no Greek, little Latin and a superficial acquaintance

with a variety of subjects more or less remotely contributing to intellectual formation, would never have been dignified by him with the name of Education. His attitude toward technical and professional studies was eminently sane: He welcomed them into his ideal university as essential to its very concept, since according to him a university ought to aim at teaching all truth, including theological. In addition, he did not close his eyes to the stern fact that the majority of students have to use their education for obtaining a livelihood, they must become physicians, lawyers, engineers, and so on. In practice all he really demanded was that such special training be deferred until the student had been fitted therefore by the broader fundamental training which he denominated liberal. To him this was the only secure foundation for intense application to a single study, premature specializing being to him abhorrent. Moreover, he held that the best place for both liberal and specialized study was a university. "It is a great point to enlarge the range of studies which a university professes, even for the sake of the students; and, though they cannot pursue every subject which is open to them, they will be gainers by living among those and under those who represent the whole circle. This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He profits by an intellectual tradition, which is independent of particular teachers, which guides him in his choice of subjects, and duly interprets for him those which he chooses. He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them." And elsewhere he indicates how the various studies themselves are benefitted by this association, since they serve to assist and correct one another. For to know one subject implies knowing a number of other subjects as well, the knowledge of one implying among other things a clear perception of its

relation to others. A lawyer conversant with nothing but law, a doctor unversed in any science but medicine, a leader in the field of engineering or of commerce who would possess no classical or philosophical training, was to him almost an unthinkable monstrosity.

So much for his theory; his practice can be briefly summed up. During his tragically short residence in Dublin he endeavored to render the university a training-ground for lay leaders of Catholicism; and all that he could do in the way of religious and social formation he did. That he failed was no fault of his. He was hampered chiefly by the inability of others to understand his purpose or his method. He did not confine his efforts to turning out young men whose grasp of the Faith was no firmer than that to be gained by rote repetition of theological formulae; he was not content to garner a crop of mere technicians or pedants. He aspired to produce Catholic gentlemen, whose habit of mind was to be, in his own words, "freedom, equitableness, calmness, moderation, and wisdom." And in his discourse on opening the university, he thus depicts his ideal: "If a man is well educated, of cultivated mind, well principled, and gentlemanlike, whatever place he is in he will be valued for what he is, without a thought on the part of those who know him what his pursuit, or trade or profession is, so that it is an honest one. A gentleman carries his own recommendation with him. He may be poor, he may be obliged to take a humble trade; but it matters not, he will adorn his place, he will render himself and his place respectable, if he has these personal recommendations. On the other hand, if he has them not, he may be higher in station, he may roll in wealth, he may have a fine house and a grand establishment, and yet in a little while the world will find him out, and pass him by and think little of him, or even ridicule him—for after all it is the man makes the place, and not the place the man. Now, you see what is implied in this sentiment, a great truth, viz., that there is an education necessary and desirable over and above that which may be called professional. Professions differ, and what is an education for one youth is not the education for another; but there is one kind of education which all should have in common, and which is distinct from the education which is given to fit each for his profession. It is the education which *makes the man*; it does not make physicians, or surgeons, or engineers, or

soldiers, or bankers, or merchants, but it makes *men*. It is that education which enables the man to adorn the place, instead of the place adorning the man. And this is the education for which you especially come to the University—it is to be made *men*. . . . A well-educated youth . . . will come across all sorts of persons; he meets some in the way of business, some in times of recreation, some in the family circle, some in the world at large. Except in the hours of business very few will care what his profession or trade is, it is nothing to them; but what they will see, and what they will be impressed with is, what he is personally. They will say, perhaps, after first meeting him: 'What a very well-behaved youth that is,' or, again, 'That seems a very intelligent young man.' Then when they know him better, they will say: 'He is so modest a person; he shows himself off so little, that at first I had not an idea how much there is in him; but really there is a very great deal in him. He has a very good judgment, too, for his years; he has thought and reflected, and has a great deal to say for himself.' Then, as time goes on, whether in matters of business or at other times, clever men will begin to take notice of him, and they will say: 'A very clear-headed man that—he is a man whose opinion I should go by if I were in a difficulty. He has a great sobriety and soundness of understanding; he takes very sound views of things.' And in consequence, when year goes after year, and the youth becomes of a mature age, thirty or thirty-five, or forty, he becomes gradually the center of a great many people who make up to him for what is in him; or he is one of a number like himself who sway the current of affairs, public and private."

In conclusion: Perhaps the highest praise we can bestow on Newman's conception of Education is to say that it is not really his at all but in essence an acceptance of the ideal of Plato, with Plato's diagogic excesses toned down. And he claims our deepest gratitude for defending that ideal at a critical moment when the fads and fancies of the present day were coming to birth, in the form of Peoples' Institutes, Universities without residence and without tutors, the glorification of what is somewhat arrogantly called "Science," the demand that Education be made "practical," and the other horrors that beset us now. The most sensible thing that those concerned with Higher Education could do would be to "read, mark and inwardly digest" his teaching.

EDWIN RYAN.

THE EDUCATIONAL VALUE OF THE DRAMA

The purpose of this gathering has been so clearly outlined to you all that I need take none of your time for the usual introductory remarks. Permit me to say that I feel exceptionally honored to be included in the list of speakers addressing you this week. I might add that I am grateful, too, that the subject given me is important enough, and great enough of its own sheer force to offset any handicap which my speaking may impose upon it.

The drama in reality, however, needs no one to write a brief in its defence. It has gone hand in hand with the spiritual growth and educational development of man down through the ages. The idolatrous Egyptians and the pagan Greeks made use of the drama to declare to the people some concrete bits of reality appertaining to their beneficent or to their terrible gods. The early Church found in the drama an excellent aid in presenting to its simple fold the significance of those mysteries and those miracles which illuminate with a perennial brightness the doctrines of our Faith. To the Elizabethan, the theater was his library, his newspaper, his forum, and his club. In the theater he lived again the exploits of his traditional heroes—in the theater he was at home with those great classic figures who had paraded through history centuries before him. If it were necessary to assure you of the important place that the drama has played in the education of man, I could multiply these incidents by three times three. Drama lacks no weight of evidence should it be called upon to defend itself as to its "*raison d'être*."

I have been given, however, a specific phase of the drama to cover. I have been asked to speak of the "educational value of the drama," and I realize that what I have to say will be said to men who are, at the present time, interested in Education to a greater or to a lesser degree.

Now by the educational value of the drama I mean its efficacy in promoting a realization of the aim of education, and that, from my point of view, has always been to prepare one for complete living. To live completely means that we must be as useful as possible and that we must be happy. To be happy, one must enjoy both his work and his leisure. You may not accept this definition in its entirety, yet for the practical pur-

poses of this discussion accept it as the basis of my present claims for the drama.

A definition of "drama" itself is much more difficult to formulate than was a definition of its educational value. Briefly stated, the drama resolves itself into three elements: conflict, plot, and characterization; and of these conflict is the most essential characteristic.

Who of us has not known conflict? Who of us has not felt that intangible something within him leap to action when the call to conflict comes? We may have passed the age at which one eagerly welcomes the physical engagement with his enemy, but not until the spark of life has fled will any of us be entirely free from conflict of some sort. Conflict of the spirit of our fate, or what you will. . . . Very well, then, drama is conflict—conflict of man against man, man against his fate, or man against God.

Drama, again, is filled with those forces which excite or retard our natural progress toward a natural denouement. This progress in the drama is known as the plot, and he who makes the progress is the character, the protagonist. We find reflected in the drama all of those emotions which at one time or another, or at all times, dominate our lives; those emotions which urge us on or drag us back; leave us in victory or in defeat; but which leave us always in conflict with those virtuous or debasing passions which total up the sum of life itself. Drama is real—real in that it presents ever before us the struggle of Good against Evil in multitudinous forms.

I am not here going to handicap the drama by saying that it should always show good triumphant. Therein lies one of its educational values. It is for you to see the progress of this conflict. It is for you to recognize the protagonist as some aspect of yourself or of your fellow man. It is for you to read as the play moves on, to read the story of man's traditional struggle. Shakespeare has told us that the world is a stage, and that we all of us play many parts, that the drama must hold the mirror up to nature. How true these ideas are! The world is but a stage, and we all will play many parts; and drama—of good drama I am speaking—drama does mirror nature before our eyes. And what a mirror it is! Failing to disclose the physical likeness that we boast of knowing, it nevertheless ruth-

lessly or pleasantly exposes the inward likenesses of our private lives.

While it is my intention to make in this talk a special plea for the reading of drama, I wish also to say, in passing, a word about the educational value of the theater. We are apt to hold it in light esteem because of the great volume of trash which most necessarily accompanies every great constructive work: witness the immediate vicinity of the library. The theater has a distinct call, a clear call, to those who seek liberation from the dull monotony of the daily round. The theater is a bit of wonderland through which we may all wander with our "Alice," leaving the workaday world behind. The theater liberates the imagination of man and sets it off for high kingdoms. It is a pity that all of the sad young men who make up its world today are so hedged in with material formulae, that they find so little opportunity to exercise that God-given sense of the imagination. Their sphere thus limited, they grow to become but patterns lacking that individuality which characterizes the greatest saints and the greatest sages. Through imagination a new world was discovered; through imagination great bridges have been constructed; through imagination great poems have been conceived, and through imagination, too, simple-hearted men have swept the very stars from heaven in mystic contemplation of the Divine Spirit. In my five years here I have found but few—a very few—who can rise above the material conception of even the spiritual rewards of our Faith. These sad young men I would send to the theater, for on the stage they will hear articulated the otherwise inarticulate conflicts which are inherent to mankind.

And of play-reading, let me say this: No other form of literature compresses into so small a space the vast possibilities of human activity. Scenes are set with lightning-like rapidity; characters appear as if by magic; they make themselves known to us by their own words; we look right into their lives after the first few pages. This, in itself, is excellent training for those of us who have to adapt ourselves to men. Situations arise out of thin air to become permanent obstacles in the paths of our newly made friends. Echoes of our past or of our subconscious selves return to voice again and become once more a part of our lives. We find ourselves hobnobbing with the whimsical, the

real, the material, the mystic, the romance, the tragedy, the comedy of man. We have unconsciously built up a tiny world for a moment. We have been skeptics, cynics, enthusiastic supporters in turn. We put the book down and we are lost, as it were, for a moment, but in that one moment we have found something of the meaning of life—we will work better for it, we will be happier because of it, we will have realized something of the aim of education.

It is not necessary for me to tell you of the work of Shakespeare. No other man has ever recorded so dramatically his observations of human emotions. He runs the gamut of passions in his gamut of plays: read him and know mankind. Read Ibsen, that dour Scandinavian who observed life from a drug-store counter. Read Eugene Brieux, who developed the drama to the point of excellency one looks for in a thesis. Read Rostand and his immortal "Cyrano." From Benevente learn the spirit of the new Spain. From Sudermann and Hauptmann learn of the domestic, the social problems of imperial Germany. Study the sources of Bolshevism from the dramas of Gogol, Andreyeff, Chekhoff, and Tolstoy. Read Oscar Wilde for the wit of the "naughty nineties." Pinero and Henry James will tell you of England's Vanity Fair of this century. J. M. Barrie will show you the whimsical touch of Celtic influence on Anglo-Saxon life. In America we have Sheldon and Thomas and Tarkington and a host of others—moderns all. Read them and grow wise in your own conceit and wiser in the conceit of others. You will work with a clearer understanding of your fellow-man; you will be happier because of the hour you spent with the children of that make-believe world; you will grow more sympathetic with human nature and more tolerant of human failure; you will become a better companion to those who must spend their lives close to your own. Thus will the aim of education be more nearly realized: therein lies the educational value of the drama.

ARTHUR DEERING.

RELIGION AND THE EXACT SCIENCES

Recent years have seen tremendous developments in the realm of the physical sciences. Thus the astronomer, armed with his telescope, and equipped further with those marvelous instruments, the spectroscope and the photographic plate, has been able to determine the chemical composition of the stars, their relative ages (of condensation from the nebular condition), their distances. He has shown that our sun is but an ordinary star, a very modest star. A great many of the stars are thousands, even millions of times larger, and a great many are also many thousands of times brighter. Our sun is a little three-quarters worn-out star, relatively so small that it is all but utterly insignificant even in the particular galaxy in which it happens to be located; yet this relatively insignificant sun has a large family of planets and asteroids of its own. There are eight of these major planets with their various satellites, also a very large number of planetoids, little toy worlds, some measuring only a few miles. Nearly one thousand of these large planetoids or asteroids have been found, but it is known that in this asteroid group there are smaller bodies running into many thousands. Visualize all these planets spinning on their axes, swinging in their orbits around the central sun, all the moons at the same time circling around their mother planets, and the thousands of asteroids in their eccentric orbits so interlocked with them that the whole mass moves in perfect harmony.

Turning now to the other end of the scale, the physicist and the chemist have been at work with increasing success upon the problem of the structure, the inner mechanism of the atom. Great progress has been made and is still being made toward the demonstration of atomic properties by experimental proof. The atom is found to be not the ultimate unit of substance, as the chemists of an earlier day supposed it to be, but a twofold phenomenon, composed of a nucleus of positive and of certain immensely smaller particles of negative electricity. In the words of Professor Richardson, President of the section of Mathematics and Physics at the 1921 meeting of the British Association: "At the present time we have, I think, to accept it as a fact that the atoms consist of a positively charged nucleus of minute size, surrounded at a respectable distance by

the number of electrons required to maintain the structure electrically neutral. The nucleus contains all but about one two-thousandth part of the mass of the atom. The diameters of the nuclei are comparable with one millionth of one millionth of a centimeter, and the problem of finding what lies within the interior of such a structure seems at first sight well-nigh hopeless. It is to this problem that Rutherford has addressed himself by the direct method of bombarding the nuclei of the different atoms with the equally minute high velocity helium nuclei (alpha-particles) given off by radioactive substances, and examining the tracks of any other particles which may be generated as a result of the impact. A careful examination of the results shows that hydrogen nuclei are thus expelled from the nuclei of a number of atoms such as nitrogen and phosphorus. The artificial transmutation of the chemical elements is thus an established fact. The natural transmutation has of course been familiar for some years to students of radioactivity."

These two examples—astronomy, dealing with the enormously large, and atomic physics, is its study of the extremely minute—may serve as types of modern progress in pure scientific research. I should fail in my duty to my own science of mathematics if I did not both insist that it is entitled to a large share of the credit for the progress in both fields, and add the further remark that pure mathematics has had an equally remarkable development. The results obtained in this last-mentioned field, to be sure, are less spectacular and need not be dwelt upon.

In the field of the applications of physical science, on the other hand, the spectacular element is assuredly not lacking. Great indeed have been the powers which science has bestowed upon man. To detail all these, to go through the whole gamut of inventions, to speak at length of the manifold and ramifying effects of shipbuilding, of steam, of the internal combustion engine, of electrical applications (especially the radio), of photography with its progeny, the moving-picture film, of the airplane, and of the countless other devices which form the environment of our modern lives, would be both tedious and superfluous. These are precisely those obvious results of scientific progress which the man in the street regards as constituting its principal work.

This steady advance in scientific invention, however, is accompanied by grave dangers to our civilization, nay, to the very existence of the human race. The world-conflict of 1914-18 revealed new and appalling agencies of destruction, and nothing can be more manifest than that the progress of aviation, coupled with that of chemistry, already constitutes a deadly menace to the lives of the people of Europe and their cities, and ere long will threaten us on this side of the Atlantic as well.

In this predicament the study of the fate of earlier races, earlier civilizations, affords us little comfort. During prehistoric times it is known to the anthropologist that more than one race of men has had its day and then ceased to exist, leaving only their fossiliferous remains for modern man to find. Following the last of these great vanished races, historic times also have seen the continued rise and fall of races, tribes and nations. Of all these older civilizations—Chaldean, Babylonian, Egyptian, Greek, Roman—there is no evidence that any one of them had ever acquired the vast accumulation of knowledge that the present generation enjoys, which enables us to trace the history of man as we do today. Will that advantage enable this race and this civilization to last?

The likelihood that our present civilization can ever be submerged and our posterity return to barbarism, savagery and extinction is difficult for us to understand. Nevertheless, that is the logical destiny of the present human race, unless in our use of the tremendous forces with which science has provided us we are guided by intelligence and high moral purpose. The need of intelligence has been repeatedly stressed by scientific men themselves, many of whom have denounced in unmeasured terms the reluctance of modern nations and their leaders, while eagerly availing themselves of scientific discoveries for destructive purposes, to make use of scientifically trained intelligence in the guidance of their political destinies. But the second of these requisites, high moral purpose, finds its source and inspiration in Religion alone.

Again, whichever of the sciences we select as the field of our studies, we find the most wonderfully complex yet perfect systems, all together making an orderly cosmos that compels our wonder and admiration. The cosmos so pictured suggests a Supreme Intelligence of an order far higher than anything we

can otherwise conceive. In the universe of astronomy, beyond and above our world, our solar system, the systems of other stars which make our sun pale into insignificance, the still mightier star clusters, there is the Creative Force which has produced the stars and the planets, which brought them into relationship with each other, which has organized all the starry systems in absolute accord with specific laws. Similarly in the domain of the atom we find great complexity combined with perfect organization. The inference is irresistible of the existence of a First Cause which has produced all these works of nature and works in and through them, yet is not of them, but rather behind and above them all.

We reach here a definite limitation upon the results, the discoveries, which science may hope to achieve. It may investigate and discover secondary causes; it may continue to add new links to the chain of causation; it can never penetrate the mystery of origins, of the nature of the First Cause, which we call God. This limitation can be supplied by Religion alone.

Religion in some form or other is practically coextensive with the human race. In its higher forms it implies a voluntary acknowledgment of dependence on God and a longing for the happiness of communion with Him in a future life. It quite evidently fulfils a deep need of the heart of man, a need which will never be met by any other agency. In a time of rapid scientific advance such as the present many may be led to believe that the continual amelioration it is effecting in the material condition of man tends to make Religion unnecessary, but we may rest assured that such an attitude is a passing phase. It is an encouraging sign that many who have contributed powerfully to the progress of science have been at the same time profoundly religious men.

We have shown, then, that Religion is essential in two respects to a world which is in process of rapid transformation before our very eyes by the results of scientific research and progress; first, it supplies the high moral purpose without which civilization would be in danger of destruction by the forces it has called into existence; second and more fundamental still, it alone can interpret the nature and attributes of God and guide humanity to the knowledge of His will and to right action in conformity therewith.

There has been too much emphasis laid on the conflict of Science and Religion. Whatever conflict there has been has been occasioned by the invasion on the part of either, of the other's proper sphere. That there is in the nature of things any just reason for such conflict cannot be too emphatically denied. The laws of nature as revealed by the sciences are but the will of God. That these laws should be in conflict with the laws in operation in other sectors of Divine Truth, for instance, the fundamental moral law which Religion enjoins upon us, is absurd and unthinkable. Between true science and true religion no conflict is possible.

A. E. LANDRY.

SOME CATHOLIC CHEMISTS

The most meagre description of outstanding contributions to scientific knowledge cannot fail to provide a real measure of comfort to the Catholic of today, for epoch-making discoveries have been and are being made by men whose faith continues to belie the charge that the Catholic Church is the deadly enemy of science. In all branches of the physical sciences we find them, Catholic clerics and Catholic laymen, pioneers in the search for truth. The history of chemistry is filled with Catholic names and no time is more fitting than the present to recall those whose contributions laid the foundations of the science and furnished the inspiration for its progress.

Robert Boyle has sometimes been referred to as "the father of chemistry and the son of the Earl of Cork." While there seems to be no doubt of his relation to the Earl, there is evidence to indicate that the father of chemistry was a monk in the Order of St. Benedict who lived three centuries before the time of Boyle. The career of this monk is typical of the personally obscure but intellectually brilliant lives these old monks lived, so often misrepresented as lazy and ignorant by historians who have never taken the trouble to examine the records. We are not even sure of his name but his book, "The Triumphal Chariot of Antimony," made antimony the most important drug in the pharmacopeia till the nineteenth century. To Basil Valentine, as he is known to us, must be given credit in no small measure for the modern method of inductive research and, though his conclusions may not always have been sound, there is no doubt that he was a close observer and recorder of phenomena. The following incident will make it clear that Valentine was a firm believer in experimental inquiry: One day, the story runs, he watched the swine about the monastery delve earnestly for nourishment into a pile of refuse on which he had thrown away some chemicals from his laboratory. He made careful record of the consequences and was gratified to note that the hogs grew fat and healthy by the treatment. Valentine then persuaded some of his lean and more anemic confreres to try the diet of the hogs. Unfortunately, the treatment gave rise to disastrously different consequences in the case of the monks. This observation, if we can believe the story, Valentine recorded

by naming the substance antimony—from the Latin *antimonachus*.

Basil Valentine was the last of the great alchemists, whose records list the names of such great Catholic figures as Albertus Magnus and his renowned pupil, Roger Bacon, Raymond Lully, "the enlightened doctor of Majorca," and a Spanish Franciscan, who introduced the use of chemical symbols, Van Helmont, a brilliant alumnus of the University of Louvain who coined for us the word "gas," and Agricola, who was the first to describe clearly the processes of assaying and smelting ores, thus founding the branch of chemistry known as metallurgy.

Boyle, in his "Skeptical Chymist," published in 1661, opposed the alchemists' view of transmutation with a theory that matter was made up of a certain number of elementary substances which could not be changed into one another nor further split up. This idea of matter, by the way, belongs exclusively to the nineteenth century, for before that many great men, among them Newton, believed in transmutation. It is of interest to note here that the discovery of radioactivity by the distinguished French Catholic scientist, Antoine Cesar Becquerel, at the beginning of the twentieth century, again opened for investigation the alluring field of transmutation, and there are today claims by chemists who believe they have changed mercury into gold. Transmutation is, in fact, an established truth.

It is now universally agreed the title, Father of Modern Chemistry, rightfully belongs to Antoine-Laurent Lavoisier, a French Catholic, and one of the most brilliant men of his day. His epoch-making book, "*Traite Elementaire de Chimie*," was published in 1787, and his name must be linked with that of Pasteur, both from the point of view of his fame as a scientist and his piety as a devout Catholic. As a philosopher, Lavoisier's influence throughout Europe was supreme and at the zenith of his career he was, in the words of a biographer, "as much a Dictator in the world of science as Napoleon became in the world of politics." France and the world suffered an irreparable loss when, for the crime "of adding to tobacco water and other ingredients detrimental to the health of the citizens," Lavoisier was guillotined by a group of revolutionists who boasted that "*Nous n'avons plus besoin de savantes!*"

Next to the outstanding figures of Lavoisier and Pasteur come

such distinguished Catholic chemists as Henri Victoire Dumas, Sainte-Clair, Deville, Michael Chevreul, Dulong, Petit, Regneault, Cailletet, Fraunhofer, Berthelot—to mention only a few of the names that prompted the enthusiast, Wurtz, to write that “Chemistry is a French science.”

No chemist knows his science if he has not heard of Luigi Galvani, Alessandro Volta, Andre-Marie Empere, Charles Augustin de Coulomb, and George Ohm—all Catholics and giant figures in physical science. Oersted, too, was a Catholic, and his name with those just mentioned completes a list which now describes the chief units employed in the field of electrical measurements.

The vast canning industries owe their billion dollar business to the chemical and biological discoveries of the Catholic scientists, Pasteur, Redi, and Spallanzi, the latter a priest. The Catholic Abbe Haüy can be called the father of the modern science of crystallography, for it was he who first laid down the fundamental laws of symmetry in crystals. Geologists from all parts of the world dedicated a tablet in 1881 to the memory of Bishop Stensen, the father of modern geology. Bishop Stensen, who was born a Scandinavian Protestant, was also a distinguished anatomist as well as geologist. The brilliant work of these men is known and studied by the chemist of today.

Much of the inspiring work of Catholic chemists has been accomplished by great teachers of the science. In the great universities throughout the world there have ever been enthusiastic disciples of inspiring Catholic leaders who stimulated all to higher endeavor in the search of truth for truth's sake. The Goessmann Laboratory at the Massachusetts Agricultural College was dedicated a year or two ago to the memory of Charles Anthony Goessmann, who won a world-wide reputation as an agricultural chemist and who found time during his fifty-four years of teaching to contribute continuously to the literature of chemistry. Some of his pupils are now among our most distinguished chemists. His life furnishes an excellent example of this type of work in which Catholics have played no small part.

It should be remembered that chemistry as it stands today represents the toil of thousands, not all Catholics to be sure. Original discoveries which open great vistas far beyond the

previous imagining of any man are the great glories of science and in these glories contemporary and future Catholic chemists can ever find inspiration in the work of the Catholic discoverers cited here. All can keep company with the great by sharing their faith and engaging in the activities they loved.

H. P. WARD.

WHAT CAN THE CATHOLIC COLLEGE DO FOR ITS GRADUATES?

About seven years ago the Department of Electrical Engineering made its initial effort to assist the undergraduate in his selection of a vocation, and to obtain a position for him with a progressive firm. The student personnel records were sent to several employers; personnel managers interviewed the seniors; and as the result of this maiden effort to coordinate the work of the university with the needs of industry all of the seniors were given a favorable start in the industrial field.

The ultimate success of the venture depended upon this first group of men; and it is pleasant to record that they so acquitted themselves, were so conscious of their obligations to their Alma Mater, they created a demand for men of similar ability and of similar character.

In the years intervening then and now we have gained a more complete appreciation of the problems confronting the employer, and of those confronting the graduating student. We have found that the employer does not expect too much of the University graduate. It is obvious, of course, that he looks to us for men bearing all of the earmarks of a university training, and not for callow, purposeless men with undisciplined impulses.

Due to the zealous and well-directed efforts of our own Department of Education the Catholic University of America has become a beacon to guide and to encourage all who work for the cause of Catholic education—the best in education. Conscious of responsibilities in leadership, and conscious of ability to develop, in every department of the University, the clear-thinking, well-balanced, well-informed men upon whose broad shoulders the executives in the nation's business would place some of their burdens, the University has organized its Personnel System to embrace the entire student body.

Members of the faculty, by kindly counsel and by intelligent effort in the placing of undergraduates and graduates, have, heretofore, fulfilled some of the aims of the extended Personnel System; and we are assured by their continued interest in its purposes, and benefited by their experience.

The purposes of the Personnel System are—

1. To make systematic student personnel records.

2. To assist the student in the improvement of his personality and character.
3. To furnish information to the student which will be valuable to him in choosing his position.
4. To assist the members of each graduating class to secure employment.
5. To assist graduates to obtain and keep satisfactory positions.
6. To obtain employment for undergraduates.

It has been fairly well established that about 25 per cent of the graduates of all of the engineering schools obtain their first position through their college or members of its faculty. Through solicitation by employers, about 22 per cent. Through friends, or the alumni of the college, about 14 per cent. Through solicitation of the employer by the graduate, about 14 per cent. Through employment agencies, about 8 per cent.

One may presume, therefore, that about 75 per cent of these graduates could have been placed by a college personnel office coordinating the efforts of the college, the faculty, the alumni and the employer.

Many employers have adopted systematic methods of recruiting trained personnel, and they favor the colleges having well-developed Personnel Systems. One college reports that, last year, personnel managers of 48 firms interviewed its students because of their high opinion of its Personnel System.

Personnel records are a check on the performance of the college and of the student, and, if they are taken seriously, they must compel mutual effort to the end that the college and its graduates will be held in high esteem.

Reliable data shows that about 50 per cent of the graduates accepted their first position because it was in the general or specific field of their college course, and about 25 per cent accepted positions that seemed to offer good opportunities. It is probable that a large proportion of the graduates had a very imperfect conception of what awaited them of the character of the work in the various positions.

The Personnel Committee, through its contacts with the employers and graduates, will be in a position to inform the graduating students so that they will not go in a haphazard fashion into fields of work and positions of which they know little or nothing, and in which they have no adequate basis of judging the likelihood of their success.

In the selection of a candidate for employment there are three questions to be answered: (1) along what lines of endeavor lie his fundamental interests and urges? that is, what are his aptitudes? (2) has he the mental foundation to produce in this line? and (3) has he the personality, character and physical qualifications for such productive work?

The first question should be answered by the student; but, if the experiences of a well-known personnel manager who has interviewed over 15,000 college men are common to other experienced personnel workers they do not reflect credit on the college man, for he states that the average student is colorless and that the college man with a purpose, with an urge, with anything like a fairly definite idea of what he wants is a rare individual.

Has the student been so preoccupied with the obtaining of mere credits, has he been so submissive to spoon-feeding, has he been so moulded to conform to a type that he has lost his initiative and the driving power of the motive that carried him through high school and into college?

Through what medium would he express his personality? The philosopher has his career almost entirely in the medium of ideas, a politician in that of men, a mechanic in the field of things, and a statistical economist in that of economic symbols.

Some men are concerned largely with the development of physical principles; others with researches as to human relations or management; others with the development and interpretation of economic principles; and so on.

With the job specification of the employer before it, and already familiar with the man specification of the student through his personnel record, the personnel office may find the answers to the second and third questions.

We must not pretend that human beings can rate human beings with unfailing accuracy; but the fact remains that systematic personnel research has yielded excellent results, and many thousands have been placed to the mutual advantage of the employer and the employed.

The personnel office will cooperate with the graduate and the employer during that trying period in which the graduate is seeking his place in the professions. He may believe that his work is below the level of that done in college, and requires less mental effort. There are no monthly examinations to discipline

him, and to maintain the study habit, and there are no teachers to prod or to encourage him to do his best.

The Personnel Office has the confidence of the employer, and it can give the graduate the necessary encouragement and timely counsel.

While it is true that the Personnel System has as one of its purposes the obtaining of positions in the professions for the members of the graduating class, and, as another, to assist graduates to obtain and keep satisfactory positions, we must remember its solemn obligations to the University, and that it cannot lend its aid to those so immature as to trifle with opportunity while on the campus.

The Catholic University of America assumes the task of developing its Personnel System, of analyzing men and opportunities, of coordinating the work of the university with the work of the professions so that it may make a further contribution to the cause of Catholic education, and so that it may accumulate a fund of reliable information to guide sister institutions charged with the full development of Catholic manhood.

THOMAS J. MACKAVANAGH.

EARLY ECCLESIASTICAL LITERATURE AND ITS IMPORTANCE TO CLASSICAL SCHOLARS—II

In the period in which culture was at its lowest ebb in the West—from the sixth to the tenth century—the Latin language underwent many changes of far greater significance than those that mark its development from Cicero to Augustine. Moreover, the language of both Christian and pagan authors of the Early Ecclesiastical period are similar in all phases; i.e., style (chiefly the use of tropes and figures), syntax, and vocabulary. Thus, we can not know the language of Apuleius in its proper perspective without knowing something of the language of Cyprian, Augustine, and other prominent and contemporary Christians. The following quotations from several recent monographs dealing with the language of these Christian authors will indicate this similarity in some detail.

From a study of St. Augustine's Letters* we learn that, "Augustine's Latinity as revealed in the Letters is a most interesting product of his time, showing clearly all the forces which were acting on the language at that period of its development: archaism, colloquialism, freedom of derivation, influx of foreign words, reaction to classicism, sophistic rhetoric. It might be aptly compared to a mosaic, not one of the gaudy, brilliant-colored mosaics of bewildering design beloved of decorators under the later empire, but a cool flowing arabesque, such as might be found in houses of wealth during the better period of Roman art, where against a well-chosen, inconspicuous background, stands forth a bold but graceful pattern, proclaiming at once the good taste of the designer and the artistic sensibilities of those for whom it was created."

In a monogram on the syntax of St. Augustine's "City of God," we read that ecclesiastical Latin is found to vary from the Latin of the Classics little more than the works of the poets and prose writers of the imperial epoch; that Augustine is one of the foremost representatives of African Latinity of the Fourth century A. D., and at least in the *De Civitate Dei* comes closer

* Sister Wilfrid Parsons, *A Study of the Vocabulary and Rhetoric of the Letters of Saint Augustine*, p. 277.

' Sister Mary Columkille, *The Syntax of the De Civitate Dei of St. Augustine*, p. 99.

to classical requirements than any other writer of the same period.

Again in a work dealing particularly with St. Augustine's qualities as an orator, as revealed in his sermons to the people,* we read: "Augustine's themes deal with the highest mysteries of faith. He is generally expository as were most of the great preachers of antiquity. Flashes of common wisdom illuminate his pages. His knowledge of himself gave him a great insight into human nature and his skill to present in a few words a person or a particular state of mind must have continually entertained his people. With profundity Augustine united an equal clearness and sharpness of thought. His style is vigorous and attractive but often lacks simplicity, purity, and elegance. Noble sentiments, clear statements and lofty passages of eloquence may be found on nearly every page of his sermons. His Latinity bears the stamp of his time, his diction is choice and noble though often descending to the daily language of his people."

But let us turn again to St. Augustine's illustrious predecessor, St. Ambrose. The works of the Bishop of Milan have received much less attention in a philological way than those of the Bishop of Hippo. In fact they have begun to receive noteworthy consideration only within the last two or three years. In an edition* of Ambrose's oration *De Obitu Theodosii*, in which the language of the piece has received special attention, we read: "The vocabulary of Ambrose is rich and varied. It is characterized, however, by fulness rather than by originality. In common with ecclesiastical writers of his day his diction reflects the successive transformations which the Latin language had undergone in its effort to maintain that vitality imperative not for its growth and development alone, but for its very existence. Chief among these factors may be mentioned the preservation in the *sermo plebeius* of archaic words which gradually were admitted into the literary language; the enlargement of vocabulary by the adoption of Greek words or the coining of Latin words after Greek models; the extended use of poetic terms by the writers of the Imperial age and by their successors, and

* Sister Mary Inviolata, *St. Augustine, the Orator*, p. 258.

* Sister Mary Dolorosa, *Sancti Ambrosii Oratio De Obitu Theodosii*, pp. 22 ff.

finally, the demand for terms expressive of the beliefs and aspirations of the rapidly increasing Christian population, with the consequent adoption, though with altered concept, of many terms characteristic of the pagan religion, as well as those borrowed from Hebrew."

"The present treatise furnishes no example of a word coined by Ambrose, but it provides its quota of ante- and post-classical terms, poetic words and expressions, words with altered meaning, as well as words notable from the fact that they are strictly Ciceronian. On the negative side it is interesting to note the absence of certain features characteristic of certain contemporary writers, such as an excessive use of diminutive and of certain forms rarely found among classic authors, but common to late writers, such as concrete substantives in *-tura* and *-tudo*, adjectives in *-bundus* and *-ivus*, etc."

"The syntax of St. Ambrose's Latin, as a general rule, conforms to the classical model. The present treatise furnishes examples of certain peculiarities of his age but they are not found to preponderate over the usual construction."

"In common with his Greek and Latin contemporaries, Ambrose shows the influence of the Second Sophistic era. Ambrose's response to such training is shown by the fact that his pleading in the courts early attracted the favorable attention of Probus, prefect of the Praetorium, and won for the young man the appointment to the governorship of Liguria and Aemilia with the rank of proconsul."

Further information of the same kind on the language employed by St. Ambrose we draw from a study of the vocabulary which he employed in his moral-ascetical works.¹⁰ The author writes in her conclusion: "As we would naturally expect, the vocabulary of Saint Ambrose, in his moral-ascetical works, bears the imprint of his intellectual training. He knew the Greek and Roman classical authors well, and thus we find in his choice of words much that is purely Greek, and a great deal more that is distinctly reminiscent of the Roman poets and classical prose writers, especially Cicero. Living as he did in the fourth century after Christ, Saint Ambrose necessarily used a number of non-classical and strictly Christian words. The striking thing

¹⁰ Sister Mary Finbarr, *The Vocabulary of the Moral-Ascetical Works of Saint Ambrose*, p. 274.

is that he used so few, especially when he treated subjects as are contained in his moral-ascetical writings. The very small number of purely Ambrosian words which have appeared may with some likelihood, as similar studies are undertaken in other authors, be shown not to be Ambrosian at all. By and large, we are impressed with the fact that Saint Ambrose was most careful in his choice of words and was much inclined to be a purist. This, in a great measure, is responsible for his being called by his contemporaries, "the flower of Latin writers."

In these statements we have referred to but two of the outstanding Christian authors of the period. However, special studies are available that would enable us to speak in a similar vein of Tertullian, Jerome, Arnobius, Cyprian, and others of less importance.

A corresponding situation, I believe, exists among the Greek writers of this early Christian period. But we can not speak with as much certainty in this case because of the greater scarcity of special works as yet conducted among them. However, something of the nature of the language of St. John Chrysostom and St. Basil the Great may be grasped from the following.

Of St. John Chrysostom¹¹ we read: "Thus we see in Chrysostom's oratory the profane and the sacred element blended in harmonious union." Despite his occasional bitter attacks on pagan writers, Chrysostom stands forth in theory and in practice as one of the foremost advocates of a compromise to which Origen has given such admirable expression:¹² "Unde et nos si forte aliquando invenimus aliquid sapienter a gentilibus dictum, non continuo cum auctoris nomine spernere debemus et dicta, nec pro eo, quod legem a deo datam tenemus, convenit nos tumere superbia et spernere verba prudentium, sed sicut apostolus dicit: 'omnia probantes, quod bonum est tenentes'" (ad Thessal. I, 5, 21). Chrysostom is indeed, as Villemain styles him, "par excellence le Grec devenu chretien," he is in the words of the same writer: "Le plus grand orateur de l'Eglise primitive, le plus vivant témoin de cetter memorable époque."¹³

¹¹ Rev. Thomas E. Ameringer, *The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom*, p. 103.

¹² In Exod. hom. XI, 6, M. 12, 380.

¹³ De l'éloquence chrétienne dans le quatrième siècle, 351.

Of St. Basil and his relations with Greek literature,¹⁴ we read: "Basil's acquaintance with pagan literature is that of an understanding friend, not blind to its worse qualities, but no means condemning the whole on that account. His use is rhetorical and sophistic. He quotes the poets and paraphrases their famous lines and expressions. He tells the stories that the historians had made celebrated. He knows the names and theories of the philosophers. He employs each and every one as the oratorical occasion demands, but never in a hostile or bigoted manner. Examination of Basil's works makes these points evident. At no time does he formally condemn or reject the pagan classics. Whenever his subject permits he uses them in an elaborate and sympathetic way, and with evident understanding of their spirit and purpose."

This is sufficient, I think, to show that not only the spirit, but that also the syntax, vocabulary and style of the Christian authors of this early period are for the most part like that of their pagan contemporaries. Above, while speaking of the spirit of this literature, we mentioned the fact that the one great difference in spirit was caused by the Christian religion. Christianity is responsible, too, for the only considerable difference in language. Scripture has affected the style, syntax and vocabulary of all these early Christian authors to an astounding degree. I might almost say that these products of Christian literature, taken as a whole, are a synthesis of the essence of pagan literature and Scripture. If by some process we could eliminate all of the classical allusions and any other evidence of contact with classical things, and then do likewise for Scripture, we would have little by way of residue.

From still another viewpoint, the classicist cannot afford to overlook early Christian literature. The Christian works of this period are a mine, almost untouched, of information on pagan as well as Christian contemporary life. Much has been written about Roman life in the Empire, drawn from pagan authors, but information at our disposal from Christian sources lies scarcely noticed.¹⁵ The story of the life and times of the people in Roman Africa can be written with proper fullness only after a careful study of the works of the Christians, and particularly

¹⁴ Leo V. Jacks, *St. Basil and Greek Literature*, p. 117.

¹⁵ Cf. The early portions of the *Cambridge Medieval History*.

St. Augustine—his finished works and his letters and sermons. And the same may be said of other portions of the Roman Empire. To present a concrete illustration, I shall quote from a sermon, the *De Nabuthe Izraelita*, by St. Ambrose, which gives a most vivid picture of the extravagance prevalent among the rich and the abject poverty of the poor Italians of his time. The passage is typical of almost numberless others, and, I may add, has been quoted before as an example of Christian eloquence.

Par. 19. "How pious would be your fasting if you allotted the expense of your board to the poor! Now, endurable was that rich man from whose board the beggar Lazarus desiring to be filled was collecting those things that fell, but even the table of this very man was made from the blood of many poor, and his cups dripped the blood of many whom he had driven to the halter."

20. "How many are killed that you may be furnished with what delights you? Deadly is your hunger, deadly your luxury. One fell from the top of the ridgepole that he might construct spacious store houses for your grain. Another fell from a lofty tree top as he searched for the kinds of grapes to bring down in order that from them wines worthy of your table might be pressed. This man was drowned in the sea because he feared that a fish or an oyster might be wanting to your table. Another was frozen stiff by the cold of winter while he was intent on searching out hares or catching birds in cribs. Another, if perchance he has done anything displeasing, is scourged to death before your eyes and sprinkles the very tables with his flowing blood. Finally, there was a rich man who ordered the head of a poor prophet to be brought to his table, for he had found nothing else wherewith he might pay a reward to a dancing girl than that he should order the poor man to be killed."

21. "I have seen the poor man being led off because he was forced to pay what he did not have, being dragged away to prison because wine was wanting to the table of the man of power. I have seen the poor man conduct his children to public auction that for the time he might put off his punishment. If by chance anyone was found to help him in this necessity, the poor man returned to his host's with his children, seeing all his possessions plundered, and nothing left to him for food, groan-

ing at the hunger of his little ones, and lamenting that he had not sold them. He returned to his plan, he adopted the decision of selling them. However, the harm being suffered through want and the tenderness of paternal devotion were in conflict; hunger urged him toward the sale, nature to his duty; ready to die with his children rather than be separated from them he often made a step forward, and often drew back. Still, necessity conquered in him, not his choice, and devotion itself yielded to necessity."

And further on in this sermon we read:

Par. 56. "Or do spacious halls exalt you which should rather sting you with remorse, because when they receive the people they exclude the cry of the poor man, although it avails nothing that this be heard which even when heard profits nothing? Moreover, the very hall itself does not remind you of your shame who in building wish to surpass your riches and yet do not overcome them. You clothe walls, you strip men naked: the naked man cries before your house and you neglect him, the naked man cries and you are solicitous as to the marbles with which you will clothe your pavements. The poor man seeks money and has it not, he asks for bread and your horse champs gold under his teeth. But precious ornaments delight you, when others have not grain. What a judgment, O rich man, you take upon yourself! The people are starving and you close your barns, the people weep bitterly and you turn your gem. Unhappy man in whose power it is to defend the soul of so many from death and there is not the will! The gem in your ring could save the life of the whole people."

It is not necessary to dwell here on the fact that the works of the Early Ecclesiastical Writers are eminently worthy of study in themselves, as literary productions of high worth. The "City of God" and the "Confessions" of St. Augustine, as we all know, rank with the masterpieces of all time. And below these masterpieces is an abundance of works worthy of the perusal of the literary student.

As a kind of epilogue to the foregoing, I wish to suggest that one cause of apathy towards the literature of this field is the condition in which it is at present available to us. A few annotated texts of certain works are at hand, but of these perhaps three are in any way exhaustive. For the most part we must draw on the volumes of Migne's *Patrologia*, which are cumber-

some and inaccurate, and contain little or nothing of ready commentary. The so-called "Vienna Corpus" contains a number of scientific critical texts, but no commentary accompanies them that would attract and assist the non-specialist, the ordinary reader of cultivated taste. This condition of Patristic literature is responsible in part for the idea among the educated non-specialist that there is little of beauty in the Early Ecclesiastical Writers.

As for school and college texts in this field, there is practically nothing. A very inferior anthology is in circulation, two or three editions of small works, and that is all. If early ecclesiastical literature is to receive due attention in school, college and university circles, it will do so not through anthologies, but through the proper publication of the individual works, and the only scholars prepared to do this are the well-trained classicists, assisted as occasion demands by the philosopher and theologian.¹⁶

And still another epilogue, the field of Patristic studies offers many needed opportunities for the university teacher and the young investigator. Classical subjects in their narrow sense have been ruthlessly investigated, and, while by no means exhausted, present opportunities for work which for the most part demand the mind of a mature and highly trained scholar. There is little at hand for the industrious worker of average ability or for the inexperienced candidate for the degree Ph.D., which is at once within the compass of his powers and sufficiently important to justify an expenditure of much hard labour. We not uncommonly read in reviews of doctoral dissertations in Greek and Latin, that the subject is too broad or beyond the powers of the writer; again, that the subject is of no real importance for a better understanding of ancient civilization, the main purpose of the work being apparently to complete certain partial requirements for the doctorate; and again, that the dissertation, while perhaps interesting, contains no real contribution to our knowledge of classical antiquity, but is rather a compilation from modern works. Now all this is largely inevitable in the present

¹⁶I do not wish to be misunderstood at this point. I do not believe that beginners can approach Latin by any better medium than *Classified Latin*. I agree heartily with Professor Chas. Knepp's remarks in the *Classical Weekly* for October 4 and 11, 1926.

state of things within the strictly classical field, and I believe it is having a bad effect on the spirit of graduate studies. The newly developed Doctor of Philosophy usually finishes a piece of work that leads him to nothing beyond itself, or that in no way tempts him to continue independent study, whether he settles for his life's work in a preparatory school, college or university. If he happens to have the spirit of research deeply ingrained, he finds an outlet for his energies in the active field of excavation, or in the study of antiquities as made possible by the findings of excavators. Very few persevere in the field of philology in the "Wolfian" sense, and this, I fear, in spite of the increase in the study of classical life and civilization per se, will lead to generations of classical scholars destined to understand this very classical life and civilization less and less.

Now the field of early ecclesiastical literature, or Patristics, if you will, by its close affinity with Classicism, offers a wealth of material of the true philological sort for the activities of classical scholars, both young and old. I do not suggest a revolutionary shifting of interest from the Golden Ages of Greek and Latin culture to an age which on the whole must be called decadent in aestheticism. I propose merely that the interest of Latinists be properly distributed over the various periods of Latin literature, the Early Ecclesiastical period receiving its due attention along with the others. In a four or six year high school course in Latin something of this nature might be done; certainly in college and university curricula the literature of this period ought to be represented.

In more advanced studies, when, in the training of candidates for the degrees of Master of Arts and Doctor of Philosophy, the time comes to introduce them to the principles of scientific research, and to start them on their first task of original investigation, we ordinarily seek a subject not because it belongs to this or that period of Roman or Greek civilization, but because, first, it is within the powers of the average graduate student; secondly, it will give the student the necessary experiences for the development of a feeling for sound scholarship, and will inspire him to enter on other projects of research; and, lastly, because it will yield worthwhile results. Such topics abound in the field of Early Ecclesiastical Literature. Thus, to enumerate a few of the outstanding types of subjects, most of the Patristic

texts are at present available to us only with the many imperfections which necessarily arise from a poor system (or lack of a system) of textual criticism, and from poor printing. Again, many literary gems, of moderate compass, whose beauties lie hidden in the crudeness of their format, await the investigators who will set these fine qualities forth in well-ordered commentaries. In language, a number of studies have already been made of the outstanding authors of the period, e. g., Julian and St. Basil, Jerome, Cyprian, Arnobius, Minucius Felix, parts of Ambrose and Augustine, but a great deal still remains to be done before the much-needed special grammar of Early Ecclesiastical or Patristic Latin can be completed. All the works at least of the foremost authors of the period must be studied with the greatest detail to procure the basic material for such a work. This offers a rich field of labor for the university student, because such studies should be conducted historically, aiming to show just what place the Latin under discussion holds in the whole history of the language, and this develops in the student a sound and deep knowledge of all Latin, that will ever support him in classroom and study. Such linguistic investigations have three phases—syntax, vocabulary and style—which may be taken separately or in any combination. Purely literary topics also abound, such as the study of the beginnings of new and the development of old literary norms. Finally, the study of antiquities and matters of daily life, "realen," are big with opportunity.

All that has just been said about opportunities for research and study in Early Ecclesiastical literature may with equal justification be said of Medieval Latin, properly so-called. My object, however, has been to help rescue a rich period of Latin and Greek literature from undue neglect. In every age since the Renaissance there have been scholars who have appreciated the literary excellence of the Fathers, investigators who seemed to grasp something of their value as witnesses to classical antiquity, but no one, so far as I have been able to observe, has faced squarely the fact that in a literary way they are a part of that classical antiquity, Christian certainly, revealing on their every page their profound possession of Scriptures, but classical, too.

ROY J. DEFERRARI.

REVIEWS AND NOTICES

The Teaching of Science and the Science Teacher, by Brownell and Wade. New York: The Century Company. Price, \$2.00.

This book revealed itself as a complete surprise to a reviewer who has little patience with pedagogic books on science. Experience, at first hand, leads to the conviction that real science teachers are "born, not made," but if anything can help the less inspired ones, this book should.

The writers evidently presuppose a maximum of inexperience on the part of the prospective teachers they counsel, and the outstanding quality of the book is completeness. This means practical advice; they show diagrams of laboratories, examples of examinations, and even go so far as to give the dimensions of a convenient cupboard.

Part I covers science teaching in general. It takes up laboratory work "indispensable to science teaching . . . never an adjunct to classroom work." It is suggested that this laboratory work should not be a fixed portion of the time but alternate with quiz and class work as the needs of the students vary. This idea has the reviewer's hearty approval, and he would like to see the plan tried in universities. Reference works and their use are discussed, while the importance of a correct laboratory manual and its characteristics are emphasized. The ever-present problem of written work is enlarged upon and some valuable suggestions are given, especially about marking work "not reviewed" and returning it if it piles up so that it is impossible to correct it all. In this way the confidence of the student in a "marked" paper is retained. Also the thought that "bad work" can never be "made good" is stressed.

Equipment is thoroughly catalogued.

The spirit of the chapter on textbooks may be gained from the lines: "only lazy and incompetent teachers slavishly follow even the best texts" and "the boys and girls rather than books are to be taught." In this chapter the authors admit that theory is hard to teach, but it cannot be avoided and only requires teaching experience and a basis in fact to be taught successfully.

Class management is considered a problem in discipline, but when each member of a class has "readiness to learn," which can be discovered by indicated tests, this problem disappears. "Projects" is concluded with the advice to be a "finisher," not a "beginner."

Chapter VIII, entitled "An Educational Creed," is an ingenious solution of the teaching attitude in a topsy-turvy age. The authors have substituted belief, based on experience, for knowledge of the best teaching methods, upon which no two educators agree. They "believe" three things are necessary for education: (1) a desire for knowledge; (2) a place to satisfy this desire; (3) initiative and consciousness of ability to do.

Then Part I ends with a short account of teaching how to study and a chapter on the "teaching cycle" which turns out to mean instruction must be methodic.

Part II concerns only the teacher; his "personality," "ability" and "professional preparation."

Chapter XVI treats of science teaching and moral training. For sectarian schools, this advice is superfluous, while in any other it is impossible, there being no common ground for "belief," and even the authors concede that the teacher has no "authority." The reviewer could never pass the following statement unchallenged: "Public school instruction in morals implies a knowledge content much of which is already known to pupils intuitively." Intuitively is explained in a footnote as "unconscious." The authors have overreached themselves here, although their advice is healthy.

Part III covers in a particular way, as applied to each separate branch of High School Science, what has already been said in Part I. It includes such chapters as: "Science before High School" (Nature Studies); "General Science" (which may or may not be "science teaching with 'science' left out," although "instructors in general science are expected to be science teachers"); "Biology" (the purpose is not to make the course "interesting" to pupils but . . . a means of educational development"); "Physics" ("no question arises in the teaching of Physics . . . whether or not it should be taught as a science"); "Chemistry" ("nowhere sooner than in High School Chemistry does teaching incapacity become more quickly and startlingly apparent . . ."). There are included details about equipment and texts which should be "studied." If the text is too long, one is advised to leave out the descriptive part and not the "theory" associated with the facts that establish it and which should precede it. This advice is often disregarded in a vain attempt to make High School Chemistry easy.

Finally, it may be said that this is an inspirational work, which no science teacher should fail to read. Each will find in it sound advice and much food for thought.

SIMON KLOSKY.

By-Ways to Health, by Thomas D. Wood, M.D., and Theresa Dansdill, A.M. New York: Appleton Company, December, 1925. Pp. 198. Price, \$1.50.

"By-Ways to Health," which has, for its subtitle, "Detouring the Scrap Heap," takes us a little off the beaten path of health literature in pointing out the roads to that state of well-being just beyond which we are endeavoring to reach. Written in a humorous, entertaining style, there are no technicalities, no involved discussions, no dry-as-dust scientific facts to weary the traveler seeking helpful information which is not too confusing. It is designed to arouse the man in the street to interest in his health, and to this end it is charmingly written, so that he will read it.

It purports to show that too often the paths of least resistance in health matters are often alluring highways from which we should be guided into equally attractive detours. Too often the main highway leads to despondency, despair and dreary pain-racked days. There are no short cuts to health, but there are interesting detours, and it is the purpose of this little guide-book not only to point them out, but to try to "jolly," challenge or persuade travelers along life's highway into trying them. The text is plentifully illustrated with humorous stories, verses and sketches which are in keeping with the mood of the book and which speak well for the author's understanding of the "average reader."

Although there is a note of wholesome humor through its pages, "By-Ways to Health" does not suffer from the informational point of view. Every page is filled to overflowing with authentic health facts needed by health keepers and health seekers alike. As one reads it he will discover the wholesome health-giving cure for nerves, grouches, digestive troubles and bad complexions. He will find chapters on nutrition, sleep, exercise and recreation, work and its relation to health, worry, happiness and handicaps, the health inventory and many other

pertinent topics. In short, it is a guide to a real practical philosophy of health.

To the vast army of those who have no actual disease or irremediable defects, but who are nervous, easily fatigued, and who drag wearily through their day's labors, or who lose time because of minor illnesses which might easily have been avoided, it offers real help and information. Sometimes a detour in their habits of living or thinking is all that they need and here this is charted for them. Its suggestions for right living are simple and easy of observance, but such as will bring the long desired health and satisfaction. It can be recommended as a reference for the general reader who is interested in his health and well-being, but, once begun, it will be read at a sitting and referred to frequently afterward. We need more of its kind.

MARY E. SPENCER.

The Visiting Teacher Movement, with Special Reference to Administrative Relationships, by Julius J. Oppenheimer, Ph.D. Second Edition. Joint Committee on Methods of Preventing Delinquency, 50 East 42d St., New York, 1925. Pp. 206. 75 cents.

The Visiting Teacher in Rochester, by Mabel Brown Ellis. Ibid., 1925. Pp. 205. 75 cents.

These two books are worthy sequels to the two volumes of case studies, "Three Problem Children," and "The Problem Child in School," published during the last two years by the Joint Committee. We have a considerable periodical literature on the visiting teacher, including several recent articles in the *CATHOLIC EDUCATIONAL REVIEW* and in the *Catholic Charities Review*. But books on the subject are few. Four of the five now on the market are the ones to which we have just referred.

The scope of Dr. Oppenheimer's work is expressed in his introduction as follows:

The visiting teacher, as used in this study, is a worker in the school organization who has for her chief function the removal and prevention, as far as possible, of those handicaps [academic and moral] of school children which are the result of their social environment. She has the cooperation of the child himself, of the teacher and other school workers, of the parents, and of community agencies. She is not the home teacher who gives regular class instruction in the home; she is not the Americanization teacher who gives instruction in English to for-

eign mothers; and she is not the helping teacher who acts as an instructor or supervisor in methods of teaching.

The purpose of this study is to consider the place in the school organization for the visiting teacher; to show the relationships which exist between the visiting teacher and other school agents; to determine a group of functions which should be peculiar to this service; to show the relationship of this service to the purposes of the school; to evaluate its importance to the improvement of scholarship; and to outline the qualifications and training necessary for this type of educational service.

Dr. Oppenheimer's abundant data were gathered from visiting teachers, school teachers and officials, and social workers from all parts of the country, and they give an excellent picture of the actual administrative policies and practices in visiting teacher work. On pages 173-177 he appends a good bibliography of the subject.

Miss Ellis's work is an intensive and intimate study of the working out of the visiting teacher movement in a typical city, that of Rochester, New York. The content of the work is summed up in her chapter headings: Visiting teacher backgrounds, school and community; origin and development of visiting teacher department; organization of work; what the visiting teacher does and how she does it; results of visiting teacher work; administrative relationships. The personal human touch is evident throughout the two hundred pages, and particularly in the chapter on what the visiting teacher does. As the author says: "This report is supposed to be written about the visiting teachers of Rochester, but it insists upon writing itself mostly about the children. They keep crowding out everything and everybody else."

Both works are models of presentation in their respective fields, and each complements the other. They are short, to the point, eminently readable, and rich in content both of fact and interpretation. The reviewer would cordially recommend the two studies as of special interest to Catholic teachers and educators for whom the visiting teacher movement offers so much towards the betterment both of intellectual and of moral and religious education in our own Catholic schools.

JOHN M. COOPER.

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